Dr. M. Reu

Contributions of the Lutheran Church to American Life, Literature and Culture

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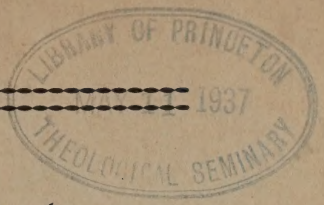

Contributions of the Lutheran Church to American Life, Literature and Culture

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The lecture "Contributions of the Lutheran Church to American Life. Literature and Culture," was delivered by Dr. M. Reu in a somewhat abbreviated form, at the first meeting of the Lutheran Inter-Synodical Seminary Conference, in session at Rock Island, Ill., November 30, 1929. If interested in the other discourses which were presented at that occasion, you may order the pamphlet: "Many Members but One Body."

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Contributions of the Lutheran Church in American Life, Literature and Culture*

Dr. M. Reu

The gospel of Jesus Christ is a life-giving power excelling all others. Principally it is a power unto salvation, but at the same time it is also a great cultural power. How can it be otherwise, since it does not deprive the man that believes of his natural endowments but puts him upon a higher level and directs him to what is helpful and good and beautiful?

So it was with the ancient Church. The gospel of Jesus Christ manifested itself as a power unto salvation among Jews and Gentiles, but at the same time it brought about a remarkable change in their life, literature, and culture. What had been good and beautiful before was preserved, but what was bad and ugly was cast off. Clement of Alexandria and Basil the Great had a fine sense of appreciation for Homer's poetry and Plato's prose, but they resented what was against the spirit of Christ and replaced it with that which was chaste and pure, good and true in the sight of God. After Demosthenes there was only one who mastered the Greek as he did; it was John the golden-mouthed, but he used it in the pulpit. He preserved the form but filled it with contents from above, and the happy result was an entirely new literature worthy to be studied even today by every preacher of the gospel. I do not know whether you have even read Sedulius or Prudentius, the greatest Latin poets of the Christian era. Most of their words, their pictures, their phrases are taken from Virgil, whose birth we celebrate this year, and yet compared with him they breathe new life, are an entirely new literature, and betray cultural ideals that have little in common with those of Rome's *poeta laureatus*. Take the whole range of literature and culture of the Middle Ages, trace it up to its last origin, and you will find it in the

*Dieser Vortrag wurde am 30. November 1929 in etwas kürzerer Form vor der ersten Lutheran Inter-Synodical Seminary Conference zu Rock Island, Ill., gehalten. Wer die andern damals gehaltenen Vorträge lesen möchte, bestelle das Heft: Many Members But One Body.

gospel of Jesus Christ. It was God's Word that tamed those wild tribes in Germany and Scandinavia and beyond, and taught them to read, to write, to paint, to build. And what shall I say of the Reformation? Here again the gospel was principally a power unto salvation, but on its tree you also find the fruit of a new life, a new literature and a new culture. I could give you the names of more than 300 towns in Germany alone in which during the Reformation period new higher schools were established or where their old ones were reorganized according to the new educational ideal, not to speak of the beginnings of the common schools that were planted in nearly every village and town. What is best and noblest in the literature and culture of the last four centuries never would have seen the light of day if the Reformation had not freed the individuals and paved the way.

If this is the case, should we then not rightly expect that also the Lutheran Church of America has influenced American life, literature and culture? No doubt. There are, however, four factors that should not be lost sight of when we form our opinion about the measure in which the Lutheran Church has fulfilled this task.

The first is this: When the Lutheran Church entered America it was not heathen land nor a Catholic country into which it immigrated, but a country with a Protestant stamp because the leading forces at least were branches of the Reformed Church. It is, therefore, not surprising that the traces of the Lutheran influence are not always obvious. I know very well that there is a characteristic difference between Lutheran and Reformed life and literature and culture. But what both have in common amounts to more than what distinguishes them. And when two branches of a river have united it is often nearly impossible to state which elements of the united river are to be traced back to the one branch and which to the other. So not a few traits in our American culture might be ascribed to the Reformed Church while the Lutheran Church contributed her proportional share in creating them. This is all the more evident since not a small number of those who today represent the various branches of the reformed Church were originally Lutheran. They brought their Lutheran conception of life and culture into the churches they joined and helped to

modify them and their influence upon the American people. Think for instance of William Augustus Muehlenberg, the great-grandson of Heinrich Melchior. He joined the Episcopal ministry; founded, during his first rectorship at Lancaster, Pa., the first public school in that state outside of Philadelphia; during his stay at Flushing, L. I., he established a higher school, and while he was rector of the Church of the Holy Communion at New York he founded the famous St. Luke's Hospital in 1858, later also a home for destitute and crippled children etc. Who can prove that his sympathetic understanding and energetic zeal in the care for children, for helpless old age and the sick was not part of his Lutheran heritage? When Mr. Denkmann furnished the money for the excellent Denkmann library on the grounds of this splendid institution, he was no longer a member of the Lutheran Church, but his and his family's former connection with the Lutheran Church was the mold that shaped his character and so brought about this liberal donation.

The second factor is this: We live in an English speaking country and all the Lutherans that came across the ocean were foreign speaking people, divided again into various groups, each with its own peculiar language, history, traditions and customs. One cannot expect small companies of soldiers, each striving for its own objective, to make headway as easily as a large army moving in unbroken phalanx and united under a single commander. What gave to the Irish as well as to the English their momentum in shaping American life and culture was the fact that the official language of our country was their mother tongue and all the rich treasures of literature and culture of their fatherland became at once those of their adopted countries.

And there is a third factor of importance that holds true especially with the Lutherans who hailed from Germany, but in some measure also with those that came from Scandinavia: the great majority of the Lutheran immigrants belonged to the lower classes. There was, indeed, a great number from the educated and cultural classes among them—think of the 48'ers from Germany and again of those, who in the later decades before the war helped to shape our university life and methods —but they were outnumbered by the thousands and ten thou-

sands of those who had nothing but a common school education, which often had been very poor at that. They were farmers and laborers. And oh, how poor they were! They had to work day and night to make a living or to build up a small fortune of their own. Could you expect them to become contributors to American literature and culture? Add to this the deplorable but established fact that most of the educated immigrants from Germany had lost their connection with their mother church while still in Germany and certainly did not join the church when they came over here!

In passing at least, let me mention still another point. The earliest Lutheran pastors that came across were, as a rule, university men, and had received a thorough liberal training. Of the Swedish pastors of the seventeenth century it is recorded that with few exceptions they were men of liberal culture, "eminent alike for learning, pulpit power and fervent piety." Acrelius and von Wrangel of the eighteenth century were "distinguished and scholarly men"; Heinrich Melchior Muehlenberg and a number of his colleagues were masters of several languages, ancient and modern. Dr. Kunze, Helmuth, J. F. Schmidt, H. E. Muehlenberg, Quitmann and others had an excellent training, and distinguished colleges of other denominations were only to glad to confer the title of Doctor of Divinity upon them and to elect them as trustees of their institutions. The learned societies of the land, the philosophical and historical societies, were anxious to have them on their roll of members. Also in later years the Lutheran Church did not lack such men. I mention only the Schaeffers, Schmuckers, Mayer, Bachmann, Mann, Spaeth, Jacobs, Baugher, Stoever, Schmauk in the East; Walther, Wyneken, Sihler among the Missourians whose number was enlarged by more than a dozen university men sent over by Loehe, in more recent years Graebner, Stoeckhardt, Pieper, Dau; Hazelius, Esbjorn, Olsson, Norelius, Lindberg among the Swedes; Koren, Preus, Larsen, Oftedahl, Sverdrup, Bockman among the Norwegians; S. and G. Fritschel in Iowa; Ernst and Notz in Wisconsin. But the rank and file on account of the lack of higher institutions or of the poor work they did, did not receive that thorough liberal training so necessary for a ministry which is expected to contribute to literature und culture. When in the seventies and eighties

the Lutheran immigrants poured into the states of the Middle West and the North and the means of grace had to be administered to them, the Church too often had to be satisfied with a minimum of theological education. Most of these men sent out into service became diligent and faithful workers and with their congregational work laid the foundation of our present church life. But banner bearers of literature and culture, helping to shape them and put the Lutheran stamp upon them, they could become only in exceptional cases. And today our college courses with their multiplicity of branches and activities and with their frequent lack of thoroughness in those studies which formerly were fundamental in a course of liberal arts do not sufficiently guarantee to the Church that share of influence it ought to exercise upon the life, literature and culture of our American people.—These are the principal facts to be taken into consideration before one can form a just opinion of and a correct answer to the theme assigned to me.

Now, some of you, my young friends, might think that I dwelt upon these difficulties and odds so long because I have nothing to say about the positive contributions of our Church to the American life, literature and culture. This, however, is by no means the case. On the contrary, I painted this dark background before your eyes in order that these positive contributions might stand out the more clearly and that you might become thankful towards God for permitting our Church in spite of these difficulties and disadvantages to have a share in moulding our American people's life and culture.

I am to speak of the contributions of the Lutheran Church, not of the contributions of the German and Scandinavian immigrants as a whole. This is a great difference; not so great, indeed, as far as the Norwegians are concerned, because the overwhelming majority of all Norwegian immigrants joined the church; the number of those that stood aloof or that are to be counted among the unbelievers, was and still is very small. And of those that joined the church nearly all chose the Lutheran Church. The census of 1916 showed 11,500 Non-Lutheran and 331,000 Lutheran Nrwegian communicant members. The case is different with the Danes, the Swedes and still more so with the Germans. Thousands upon thousands of those that hailed from these countries and, as I remarked before,

especially the members of the educated classes, never joined the church, many of them were its outspoken enemies. So if I had to speak of the influence exercised upon the life, the work, the progress, the literature and culture of our American people by the German immigrants as a whole without taking account of their church-affiliation, it would take more than twelve lectures to give only a faint picture of the many-sided and important contributions to all phases of our American life and progress. No doubt the result would be the same with the Swedes. You do not find these contributions recorded in our text-books of American history, all of which are written, consciously or unconsciously, from the standpoint of New England. But if you take time to investigate the matter, you will be surprised what profound influence these immigrants have exerted upon our American people. Study for instance the two volumes by Faust, "The German Element in the United States" and you will find documentary proof of how successfully the Germans helped to mould every phase of our national life. They influenced the material development of our country, for they were prominent in agriculture and dependent industries, in technical branches and other manufactures. They influenced our politics, our education, our music and fine arts (painting, sculpture, architecture and the graphic arts). They influenced our social and cultural life (the theatre, literature and journalism), our social, moral, and religious life (in teaching us the joy of living, the care of the body, liberty in moral and religious convictions, although interpreting this liberty often in a dangerous and sinful way). They set us no insignificant examples in all kinds of philanthropy that is ready to give and to help, and of noble womanhood that takes upon herself the faithful care of her family and is at the same time a living example of real culture. But I am to speak of the Church, of the Lutheran Church and her contributions to American life. Are there any? Most assuredly.

Let me begin with those elements which are basic and fundamental for the healthy life of a nation. Here I mention first the pure preaching of the Word of God. This is of the same importance for the moral and religious life of a nation as good and pure air for the well-being of the individual. It was no matter of chance, but God's providence that Lutheran doctrine

and preaching came into this land of ours in which Reformed and Catholic teaching are predominating. It is the necessary leaven. Or—limiting ourselves to the Reformed Churches—do you think it is a matter of indifference for a nation whether the Christian life is presented as controlled by an arbitrary decree of predestination precluding an objectively founded assurance of salvation, or on the other hand as leading necessarily to such assurance, as a result of the stress laid upon the objective means of grace? Or does it matter whether God's omnipotent majesty or His fatherly grace is set in the foreground? Does it really make no difference for a nation, whether the preaching of morality is controlled by the Old or the New Testament, by legal or by evangelical principles; whether motivated by puritanic ideals or by the ideal of Paul in 1 Cor. 3. 22 (All are yours, and you are Christ's), 1 Tim. 4. 4 (Every creature of God is good, and nothing to be refused if it be received with thanksgiving), and Col. 2. 16 (Let no man judge in meat or in drink or in respect of a holy day or of the new moon or of the sabbath day)? Does it make no difference whether the ethical preaching is governed by Paul's word in Rom. 10. 4 (Christ is the end of the law) and appreciates Luther's bold word concerning our liberty even from the Decalogue, or whether it places the people again under the Old Testament yoke? Whether the preacher takes seriously the saying of Jesus in Mt. 7. 18 (A good tree *cannot* bring forth evil fruit, nor a corrupt tree *can* bring forth good fruit) as fundamental to all true ethics and follows Luther in making the application to everyday life, or on the other hand imagines that the moral life can have value before God without flowing with inner necessity from a regenerate heart? Don't you think it matters a great deal whether a church is controlled by the thought of the founding of a theocracy upon earth and meddles in political matters, or by the principle of the complete separation of Church and State? Whether it looks to legislation to maintain law and order, or to the gospel with its miraculous power? The real gem in our Constitution is the paragraph concerning the separation of Church and State. Should our nation then not welcome a church that has the same paragraph written upon her banner, and should such a church not contribute to the upholding of this gem of the national constitu-

tion? History shows plainly enough into what terrible struggles all those nations have been plunged which permitted themselves to be governed by the Catholic or Calvinistic ideals of the relation between Church and State. So the pure doctrine and preaching of the Word of God as it is upheld by the Lutheran Church is contributing immensely to the safety and welfare of our country.

Beside the pure preaching of the gospel I place the religious and moral education of the young. It should not be necessary to prove to you that a sound religious and moral training of the growing generation is fundamental for the sound life of a nation. If you would not concede this and would not yourselves be eager to put your whole strength, time, and personality into this work, you should not be admitted to the ministry of the Lutheran Church. When the immigrants from Lutheran countries across the sea left their fatherland, not a few of them took along their Bible, their Catechism, and their hymnbook, not seldom also their Biblical history, and many of them used them in their homes and instructed their children. In those days there was much religious home training, especially when the people lived far away from church and school. Let me recall the name of Charles Springer, this notable forerunner of that long line of most important makers of America,—the schoolmasters. We first read of him in 1693 at which time he was serving as a schoolmaster at Wicacoa (Philadelphia). How long prior to this year he had been teaching we do not know. At that time the Swedish church at Wicacoa was without a regular pastor; and Springer took upon himself the duty of supplying the congregation with preaching services. The sermons were read from Luther's *Postilla*. He must have preached in English also, for his services attracted Welsh people and others from beyond the Schuykill River. He was also the spokesman of the colony in seeking help from Sweden. In a letter dated May 31, 1693, he asks that two Swedish ministers be sent, together with Bibles, postils and catechisms.—Or think of Heinrich Bernhard Koester, this learned lawyer and remarkable pedagogue, who at the end of the seventeenth century came with many others from Brandenburg. Together with his friends he took up land in or near Germantown, Pa., and erected community buildings, one of which was an observatory,

the first ever erected in America. At that time the Swedish churches were almost abandoned because of lack of pastors. Also the Quakers had no pastors, and there was every probability that a godless, churchless population would turn the colony into a failure. Koester, therefore, at once began to preach; at first in the German language and soon in English also. The German members protested but he told them that he would preach in English, come what would. As a result, he attracted large numbers of Quakers and others and laid the foundation of a churchly life in the colony. Thus this German lawyer has the honor of having preached the first German sermons in Philadelphia, as well as the first English Lutheran sermons. He shepherded also the Church of England people, until a rector arrived from England, thus becoming the founder of Philadelphia's oldest Episcopal church (Christ Church), as well as the founder of the oldest German congregations in Philadelphia and Germantown. He even influenced the Quakers towards a more Biblical position, and as a further result of his work in English the Presbyterians and others came in and shepherded their people who had up to this time been wholly under the influence of rationalistic Quakerism. In this connection, however, we mention Koester especially on account of his faithfulness in the care of the young. All his rich and remarkable pedagogical gifts he put into the service of instructing children and adults in the Lutheran doctrine.—Remember that the first book translated into the language of the natives of America was Luther's Catechism, put into the language of the Delaware Indians in 1646; and that the first edition of the Bible printed in the western hemisphere in a European language was Luther's German Bible which left Christoph Sauer's press at Germantown near Philadelphia in 1743; or that Elling Eielsen, the Norwegian blacksmith, carpenter and lay preacher, in 1841 walked from the Fox river settlement in La Salle County, Illinois, to New York, just for the purpose of having a supply of Luther's Catechism printed in English, and that, in order to meet the shortage in Norwegian school books, in 1842 he walked again the same distance, or more than one thousand miles, and had Pontoppidan's "Sandhed til Gudfrygtighed" and the Augsburg Confession printed in one volume. From New York he had to go to Philadelphia to secure the "Gothic" type for his

book, the first Norwegian book printed in America. In many Lutheran settlements there was a teacher before the preacher came, and long before the State recognized its duty of erecting schools for the common people, the Church, especially the Lutheran Church, had established schools side by side with every church, sometimes even three or four schools in the circumference of one congregation.

Parker says in his excellent "History of Elementary Education" (p. 62 f.): "In colonial Pennsylvania [and at that time the majority of the Lutherans in this country lived in that state] no general system of public schools was developed, but elementary education remained entirely in the hands of the churches and neighborhood organizations which were actuated by religious motives. Wm. Penn had contemplated the organization of a system of public schools, but his Utopian ideals were not realized. The second general assembly of the colony in 1683 passed a law requiring that all children be taught so that they could read the Scriptures and write by the time they were twelve years of age. The law soon became a dead letter, however, owing to changes in the government and the conflicting interests of such a cosmopolitan colony. The assurance of liberty of religious worship attracted in Pennsylvania a great many Protestant religious emigrants and exiles. These included Quakers, Baptists, Presbyterians, Methodists, German Lutherans, members of the German Reformed Church, Moravians, and others. They were generally believers in the Protestant principle of training to read the Bible as the road to salvation, and each group set up schools as an essential part of its religious organization. These church schools predominated in the eastern portions of the state. In the more thinly settled and frontier parts of the state, where those compact religious communities were not found, the more mixed communities tended to establish subscription or 'neighborhood' schools. These were generally the result of the voluntary cooperation of a few families, often stimulated by some energetic and wealthy father who desired that his children should have at least an elementary education. The church schools and these 'neighborhood' schools provided nearly all the elementary education available down to 1834."

What an immense contribution of our church to the edu-

cation of our nation! When later the immigrants poured into the Middle West and Northwest, we often find the same development repeated. Not seldom the church school was the only school available, and thousands of children would have grown up without a minimum of elementary education if the Church, especially the Lutheran Church, had not had pity upon them and gathered them into their schools. Fifty years ago this was frequently the case in the Dakotas and northern parts of Minnesota. Even today, take away all the Catholic and Lutheran parochial schools from the city of Chicago and thousands of children would find no room in the public schools. Above all, the Synod of Missouri glories in her parochial schools, and rightly so. According to its last report it has 1,370 parochial schools with an enrollment of 81,457 children, 1,300 regular men teachers, 494 women teachers, 368 teaching pastors and 100 students. Is not this a contribution to the moral and religious progress of our nation? Add to this the established fact that the Sunday- and vacation schools of our church—although often poorly equipped and poorly organized—are in soundness of instruction material far ahead of those of other denominations, and think of the instruction preparatory for confirmation which, in wide circles of our Church, is still today given with that faithfulness and thoroughness that it demands. As long as Plutarch's saying is true, "It is easier to build a city upon the clouds than to build a state without religion," so long the school and instruction work of the Lutheran Church is a contribution of fundamental importance to the healthy life of our nation.

What of all our *higher institutions of learning,* our academies and colleges, are they not a real asset to our nation? At a time when all our state institutions are dominated by modernism in its various phases and when even most of the church colleges have opened their doors to the same viewpoint, some of them in this respect even outdoing the state schools, it is no small matter that our Lutheran Church possesses colleges—big ones as Wittenberg, St. Olaf, Augustana, Muehlenberg, Valparaiso, Capital, and a great number of smaller ones—pervaded by a Christian atmosphere and governed by the truth of the Bible. What greater contribution can we give to our nation than those thousands upon thou-

sands of graduates who have learned that all wisdom and progress of the world, all science and investigations of men are wrong if they militate against the revelation of truth from above, who have been told again and again that there is no true morality as long as it does not spring forth from that one source, the fear and love of God? Many of these young men will later become leaders not only in the Church but also in the State in various walks of life. Does really nothing depend upon the true religious and moral character of the future teachers, professors, doctors, writers, lawyers, judges, journalists, politicians and men of big affairs of a nation? I thought these were the men who put the stamp upon a nation and gave to it its character. And what shall I say of the hosts of women that are graduated year after year by these institutions? Are they not the future mothers of the coming generation, and does not the influence of the mothers who understand their calling often surpass the influence of the fathers as much as the quiet, gentle dew coming down night after night on the root of the plant is of more lasting effect than the rainstorm sweeping mightily over the field? As long as our colleges are what they ought to be, schools permeated by the Spirit of Christ, open to all that is good and beautiful and truly cultural and at the same time training not only the intellect, the eye, the ear and the hand but also the heart, the conscience, they must be the richest fountains of blessing to our nation.

This leads me to another factor, not so basic and fundamental, but nevertheless of no small importance. Perhaps it is the one for which you have been waiting all the while. Did the Lutheran Church influence the institutions of learning of the State, has she been in contact with the schools and universities round about us, did she participate, not only in the tilling of the ground and in the turning of the machines of our factories, but also in the higher pursuits of life? Have Lutherans taken part in the learned investigations of science, in the production of valuable textbooks for the colleges and universities of our land, of literature and art, in the application of sciense in its various forms for the benefit of our nation?

Do not take amiss when I in answering these questions

again start at the bottom. Before my eyes loom the hosts of teachers, men and women, whom we send out into our common schools. Many of them, it is true, are only Lutherans in name, and therefore are of no greater benefit to the State than thousands upon thousands of non-Lutherans or even non-Christians. But beside these I see also no small number of those who are Lutherans by conviction and character. It is true, they are not permitted to teach religion, and being Lutherans they are anxious to keep up the separation of Church and State, but are they not able to keep away from their classes much that is injurious, the low, the wrong, the bad, the vile; do they not have a voice in selecting the textbooks, and are they not permitted to correct them in order to put all into the right perspective; will not their whole way of judging, of acting, of living, will not their whole character make an impression upon their classes, lasting and upbuilding in the true sense of this word? In the higher institutions, think especially of the teacher of history of literature und of science. Oh, how much he can do to mold the young generation intellectually, morally, and religiously, though he does not forget for a moment the nonsectarian character of the state school. Rome knows why it demands a just representation in the school board and teaching personnel.

And now regarding the universities of our country. Did the Lutheran Church exercise any influence upon them? Not upon them as a whole—no denomination was able to do that —but individually. With no university is this so obvious as with the University of Pennsylvania. What today is known as the University of Pennsylvania dates back to the year 1779. When it was organized, its board of trustees was to consist of three classes of members: 1. Certain government officers as ex officio members. 2. The senior ministers of the following religious denominations: Episcopalians, Presbyterians, Lutherans, German Calvinists, Baptists, and Roman Catholics. 3. Thirteen individuals chosen for that position. The Lutheran F. A. Muehlenberg was one of the first series of thirteen, and the Lutheran Christopher Kunze was the first to represent our Church in the board, and down to the time of Dr. Chas. W. Schaeffer's death in 1898 the Lutheran Church

was continually represented on the University Board; from the beginning Lutherans belonged also to the teaching staff. Dr. Kunze was the first professor of Oriental languages; when he moved to New York, Dr. Helmuth became his successor and for eighteen years held the chair of Oriental languages and German. So it was later when Dr. Krauth was connected with the University. In 1866 he was elected trustee, 1868 Professor of Moral and Intellectual Philosophy, 1873 Vice Provost, 1882 Dean of the Faculty of Philosophy. In the capacity of professor of philosophy Krauth undertook an edition of Berkeley's "Principles of Human Knowledge" which exhibits the entire discussion of the problem from 1710 to 1874 and discusses the question in the light of all the arguments brought forth since its first publication. Dr. Robert Ellis Thompson in 1908 called this edition by Krauth "The most candid of books as well as one of the most learned, giving its author a permament place in the world's philosophic literature." Alongside of Dr. Krauth's Berkely is to be mentioned his much smaller work containing a translation of the review of Strauss' "The Old Faith and the New," by the German philosopher Hermann Ulrici. The introduction and notes added by Krauth were excellent and according to Ulrici, the original author, far surpassed the German original in scientific value and practical effect. In 1860 he introduced Fleming's "Vocabulary of the Philosophical Science," a standard English reference book for the American student of philosophy. When he brought out the second edition in 1878, his additions to the book, covering 500 pages, doubled the volume of the book und much more than doubled its value. His own views as a philosopher, Krauth laid down in "The Strength and Weakness of Idealism." You ought to read in Krauth's biography by Dr. Spaeth what his successor in the chair of Moral and Intellectual Philosophy, Dr. George S. Fullerton, said of Krauth's work as a teacher. Perhaps of still greater importance was the influence he exercised as vice provost. This office made him not only the regular representative of the Provost, thas is, the head of the whole College of Liberal Arts, it laid into his hand also the daily duties as Chaplain, the investigation of all absences in the Department of Arts, the administration of discipline, the giving of counsel when

needed, the correspondence with parents, a general watchfulness over the interests and moral character of the institution. What a rich contribution to the molding of the character of the many students of the University during more than twenty-five years in such a prominent position!—Even in recent years our church was very well represented at the University of Pennsylvania. The distinguished Orientalist Hermann V. Hilprecht was a Lutheran; he served as the scientific leader of the expedition of the University sent to Babylonia, where important excavations were made, especially at Nippur, and from where so many clay tablets covered with hieroglyphs were brought back that ten years later not all of them had been read und classified. Another Lutheran Orientalist of the University of Pennsylvania was Prof. Mueller, who died several years ago, an unassuming but able man; he was a member of Rev. Kleine's congregation.

From Philadelphia we go to New York. Dr. Johann Christoph Kunze had hardly moved from Philadelphia to New York, where he became the founder of the New York Ministerium, when he was elected to the chair of Oriental languages at Columbia College, the forerunner of Columbia University. He had in this domain no peer in America, and did more than any other individual of his day "to promote a taste for Hebrew literature. He was deservedly recognized as one of the first scholars of the land and cherished by the learned and liberal of every denomination as an example of the refined influence which elevated pursuits so uniformly stamp on human character." He was declared to be "an ornament of the American republic of letters." However, I hear one say: "That was a hundred years ago." That is true; but let me add: Since 1892 there has been a Lutheran at the head of the Latin Department of the New York University, who published in 1923 his last contribution to the study of Latin literature. It is Prof. Ernest S. Sihler, son of the well-known Missourian pastor, mentioned before. He was the first who made his Ph.D. in Greek in this country; it was in 1878 at Johns Hopkins University under Dr. Gildersleeve, at that time the foremost Greek scholar in our country. During his long service of more than thirty years in such a prominent place he has given us a fine edition of Plato's

Protagoras with commentary and introduction, and of Cicero's Second Philippic; two critical biographies; "Annals of Cæsar" and "Cicero of Apinum," his well-known *"Testimonium Animae,"* essays and studies dealing with the spiritual elements in classic civilization (1908); his great work, "From Augustus to Augustine," being essays and studies dealing with the contrast and conflict of classic paganism and Christianity (1923). He also wrote a "History of New York University," and was instrumental in securing the Huebner classical library for that institution. At the same university we find Dr. Brennecke, Professor of Germanistic and German Literature, son of Pastor Dr. E. Brennecke of New York, still playing the organ in his father's church.

Only in passing I mention Paul Haupt, for decades Professor of Semitics at Johns Hopkins, as I do not know whether he kept up his connection with the Lutheran Church. Dr. Weigle, the present Dean of the Divinity School of Yale, the successor of Charles Reynold Brown, hails from the Lutheran Church. Carl Kraeling is Assistant Professor of New Testament Exegesis at the same institution and a member of Rev. Mehrten's congregation. Dr. E. Brennecke is Professor of English Literature at the Columbia University, well known as a Hardy scholar and writer for the New York *Times*. At the Union Theological Seminary at New York, Dr. Emil Kraeling is Assistant Professor of Old Testament Exegesis and at the same time assistant pastor of his father's Lutheran congregation at Brooklyn; Dr. Offermann, Jr., holds likewise an assistant professorship in New Testament Exegesis at the Union Seminary and a Lutheran pastorate. Another regular professor of the Old Testament at the same institution is a communicant member in Dr. Kraeling's Lutheran congregation at Brooklyn. One of the sons of Dr. Spaeth is Professor of English at Princeton University. George H. Ryden, a Swede, is Professor of History and Political Science at the University of Delaware.

Here in the Middle West the many-sided W. M. Reynolds in 1858 became President of the Illinois State Universtiy; he published "The Captivi" of Plautus with introduction and notes; was editor of "Literary Record and Linnæan Journal." At Madison after 1899 we find R. S. Reinsch, the son of a

Lutheran from Milwaukee, who filled the chair of Political Science, first American authority on China, later our envoy to that country, where he died. Prof. Notz from the Lutheran college at Watertown was for many years one of the regents of this university. The head of the German Department of the Minnesota State University at Minneapolis is a Lutheran pastor's son; so is the second professor in that department. In the German Department of our universities you frequently find Lutherans or men of Lutheran parentage, e. g., Prof. Bruns at Madison, Prof. Geissendoerfer at Urbana. At Seattle the whole department consists of Lutherans, one of them a pupil of mine, Dr. Hans Groth. The same is true of the Scandinavian Departments of our universities. At Dallas, Texas, the Professor of Mathematics is a Lutheran; the same was the case at the well-known Rice Institute at Houston, Texas.

Whether Prof. F. L. O. Roehrig, this remarkable polylinguist and author of many books, kept up his Lutheran connections, I am not positive; his parents were Lutherans. In 1869 he became Professor of Sanscrit and Oriental Languages at Cornell University; in 1886 he taught at the University of Southern California, and subsequently he lectured on Semitic languages and Oriental philology in Leland Stanford. At Berkeley, Calif., again a Lutheran is professor in Orientalia, Prof. Dr. Henry Lutz, a pupil of mine. He is the author of several books which found recognition in Germany, and now he is with an excavation party at Bagdad. In the West and Northwest you find occasionally Scandinavians at the head of state universities. Thus Edw. Olson was President of the University of South Dakota, 1887-1889; Aven Nelson of the University of Wyoming, 1912-1922; John Andreas Widtsoe of the University of Utah, 1916-1921. If I would not confine myself to those that are still in connection with our Church, if I would mention all those that are of Lutheran parentage, it would be an easy thing to double the list.

Besides our universities, our Normal Schools are of importance for the upbuilding of our nation. Also here the influence of our Church is to be traced. And I am glad to be able to state that not a few of them are headed by Luther-

ans or have Lutherans on their teaching staff. Especially our Swedish and Norwegian brethren were far-sighted enough to see to it that their young men and women found in school work their field of activity. John G. Halland was superintendent of the state schools of North Dakota, 1897-1901; Hans Andrias Ustrud of South Dakota, 1906-1910; Carl Gustavus Lawrence of South Dakota, 1910-1914; Miss Samuelson of Iowa. Harold Waldstein Foght is president of the Normal at Aberdeen since 1919; Carl Gust. Lawrence of the Normal at Springfield since 1919; John O. Evjen of the Normal at Mayville, N. D., from 1919 to 1923, and his successor since 1923 is again a Lutheran.

We also find Lutherans in agricultural, technical, and medical schools. John Andreas Widtsoe was president of the Utah Agricultural College from 1907 to 1916; Conrad George Selvig of the Crookston North Western School of Agriculture since 1910; Alfred Owre is dean of the College of Dentistry at Minneapolis since 1905; Christian Peter Lommen is dean of the College of Medicine at the University of South Dakota since 1901.

Lutherans were heavy contributors to the scientific literature of our country. Let me begin with an illustrious *trio of Lutheran clerical scientists.* Rev. John Bachmann of Charleston, S. C., Rev. I. B. Davis of Virginia and North Carolina, and Rev. Prof. S. Aughee of Nebraska. John Bachmann studied anatomy carefully, dissecting every animal he studied or described. Comparative anatomy was his favorite subject. Botany, mineralogy, and geology at different times claimed more or less of his attention, but the study of animal nature was his preference, and zoology became his specialty. Not to mention the many monographs touching upon questions in his branch, he published jointly with the well-known Audubon, "The Quadrupeds of North America" in six volumes, up to 1900 the finest work upon the subject that has appeared in this country. Audubon furnished the designs, Bachmann the text. He also gave Audubon great assistance in his celebrated work on "The Birds of North America." These labors introduced him to the entire world of science, and he found everywhere most gratifying recognition. He received the Ph.D. from Berlin in 1838 and the Doctor of

Laws from Columbia. He was elected to many scientific associations of the world. The most prominent scientists in England, France, Germany, Holland, Switzerland, Sweden, and Denmark testified their appreciation of his service by their letters and with many he maintained a correspondence to his latest years. The great Alexander von Humboldt became one of his warmest friends, and when in 1850 he published his treatise on the "Unity of the Human Race," he dedicated it to his friend, the greatest of German physicists. He was the most prominent Lutheran in the South. He was a natural-born scientist, and in his own special department he had no equal in America. He died 1874 in Charleston, in his 85th year.

His contemporary was Rev. Prof. John B. Davis. Born 1808 near Winchester, Va., he was ordained 1834 by the Virginia Synod, since 1862 professor of Natural Science in Roanoke College at Salem, Va., and died 1890. On the suggestion of the celebrated Asa Gray he began and completed a "Botany of the Bible" and "A Chemistry of Life"; when the manuscript was ready for publication, however, it was destroyed by a disastrous fire which burned up his whole library. The many lectures he delivered, for instance, on the "Cosmogony of Moses," the "Unity of the Human Race," on the "Mineral Kingdom," had not been published at the time of his death, but on account of their scholarliness have made him famous in all of Virginia and beyond.

The Rev. S. Aughee is the third of the trio. He was born 1831 in Milford Township, Juniata County, Pa., graduated by Gettysburg College and Seminary, and entered the ministry in 1858. Until 1867 he had charges in Pennsylvania und Nebraska; after that he devoted himself exclusively to scientific work. In 1871 he was elected Professor of Natural Science in the University of Nebraska; in 1877 the Government made him a member of the U. S. Entomological Commission, after he had delivered the Nebraska State address at the Centennial in Philadelphia in 1876. The classification of the birds of the Northwest and the cataloguing of its flora were his principal achievements. Of his numerous publications only the following may be mentioned: Superficial Deposits of Nebraska; Catalogue of the Flora of Nebraska;

Catalogue of the Land and Fresh Water Shells of Nebraska; Material Resources of Nebraska; Food of the Birds of Nebraska; Physical Geography and Geology of Nebraska; Geological Report on Shoshone and Beaver Oil Regions of Wyoming; Geographical Report on all the Wyoming Oil Basins; Report of the U. S. Artesian Well Commission; Genesis of the Rocky Mountains. He always kept up close connections with the great scientists of Germany and Europe.

Now let me take individual spheres of science to which Lutherans have contributed. *Theology*—a class for itself—I mention first. Have we Lutherans influenced the theology of other church bodies of our country? Before I answer this question let me emphasize the established fact that only now and then such an influence is exercised by one church upon another. Only at certain points the conjunction of events does permit it and then it usually takes an outstanding personality to exert it. I doubt whether both have been given to our church. It is true, S. S. Schmucker himself influenced by the theology and church life around him at one time exercised considerable influence upon various branches of the Reformed and Union churches in America and Europe. In 1838 he published a book entitled "Fraternal Appeal to the American Churches with a Plan for Catholic Union on Apostolic Principles." This had, according to A. R. Wentz, History of the Gettysburg Seminary, 112, a wide circulation and met with warm approval both in this country and abroad. It brought him into extended correspondence with prominent men of all denominations, and started the movement that culminated in the organization of the Evangelical Alliance in 1846. He went with great delight to the organization meeting in London and was received with special marks of respect; some even called him the father of the Evangelical Alliance. Knowing the broad unionistic tendencies of this movement we certainly might wish Dr. Schmucker had used his influence in another direction, but the historical fact remains that here remarkable influence has been wrought by a member of the Lutheran church upon other church bodies. There have been even several facts in the past which made it nearly impossible to influence churches round about us. First, a good deal of the theological literature of the Ameri-

can Lutheran Church was published in foreign languages. The St. Louis edition of Luther's works, Pieper's three volumes on Dogmatics, Hoenecke's Lutheran Dogmatics, Stoeckhardt's Commentaries to Romans, Ephesians and St. Peter, A. Pieper's explanation of Isaiah 40—66 were valuable works, but written in German; so my own explanation of Old Testament texts, similarly some works in Swedish and Norwegian. Secondly, most of our pastors and professors were so overburdened with all kinds of practical work that they did not find time to write books; others were in want of sufficient libraries or did not find a publisher with the necessary funds. The first German edition of my Catechetics had to be printed at my own expense at the time when my salary did not exceed fifteen hundred dollars. Thirdly, there was so much to do within our own circle. There was no English Lutheran literature; we had to create it. And we were not entirely without success. In Exegesis, I mention the cooperation of some of our men in the translation of Meyer's Commentary on the New Testament, the publication of the Lutheran Commentary, Stellhorn's explanation of Romans, Johnson's Paul of Tarsus, Soedergren's studies on several Old and New Testament books, Kretzmann's Popular Commentary, and Schodde's textbook on Hermeneutics. In Systematic Theology, the compends of Graebner, Schaller, Weidner, Lindberg (two rich storehouses of dogmatical knowledge), Jacobs, Valentine, Voigt, Singmaster; several writings of Weidner, Keyser, and Haas on Ethics, and writings of Haas, Graebner, Lindberg, and Keyser on apologetical subjects. Somewhat more fruitful we have been in the field of Historical Theology. Let me recall only a few publications: Lenker's and the Philadelphia edition of selected works of Luther, Luther's Correspondence, the English edition of the Symbolical Books by Jacobs, (the best historian of our American Lutheran church), the Triglotta by Bente and Dau, Krauth's Conservative Reformation, Schmauk's Confessional Principle; Richard's learned Confessional History of the Lutheran Church; the works on Luther by Jacobs, Graebner, Dau and others; on the history of the Lutheran Church in America by Israel Acrelius (The Origin and Progress of the German Evang. Congregations in Penn-

sylvania and the Adjacent Countries, 1753,—History of New Sweden), the contributors to the *Halleschen Nachrichten,* and the authors and translators of the new edition of this work, those by Jacobs, Graebner, Bente, Fritschel, Neve, Schmauk, Sachse, Spaeth and others; my own book on Luther's Catechism. In the field of Practical Theology, besides a growing sermonic literature and homiletical helps, as the works by Wolf, Lenski, Ortlepp and others, we have now extensive writings on Catechetics, Homiletics and similar branches. Several of these works have commanded the attention of other churches in our land. The *Bibliotheca Sacra* said of Krauth's Conservative Reformation: "The book has no equal in the presentation of the Lutheran Church. The ease of its style, the carefulness of its research, and the solidity of its arguments commend it to every scholar," and in the *Reformed Messenger* Dr. Nevin wrote: "It is a most important contribution not only to the cause of true and sound Lutheranism, but also to the cause of true and sound Protestantism in general; it shows that the Lutheran Church is in a fair way to become far more a power in our country than it has heretofore been." Also Jacobs' "History of the Lutheran Movement in England" found ready recognition in other branches of the American Protestantism. The author's "Homiletics" has been termed by the Princeton Review a "classical" production, and his "Catechetics" by the Methodist Review "the ablest and most interesting book on this subject yet produced in English." Professor Gruber is coeditor of the *Bibliotheca Sacra.* A few other works of American Lutherans have met with universal praise even in Europe; so several volumes of the St. Louis edition of Luther's works prepared by Dr. Hoppe. My own *Quellen zur Geschichte des kirchlichen Unterrichts* are recognized as the standard work by all German historians, while my Jubilee book on Luther's Catechism has been praised in more than forty reviews of Germany and Scandinavia as a work of first rank.—What we need in order to be able to exercise real influence upon the churches around us is a commentary on the New Testament based upon the best scholarship and yet with an eye for the practical needs of the pastor; a presentation of the Lutheran doctrine growing out from the

Scripture and taking issue with the various trends of the philosophical and religious movement of our present time, and a few collections of sermons, in language at least the equal of "American Lutheran Preaching," published last year, but in contents soundly Biblical and born out of fervent love for the souls of men, and the psychological tact that finds the way of approach to the heart of modern man. Meanwhile let us pray God to give us the strength to continue to stand firmly upon His Word; after all, this is the best contribution we can give to the theology and religious life of the Lutherans and non-Lutherans of our land.

That Lutherans at different periods were leading in *Orientalia* has been mentioned. I recall only the following names: Kunze, Helmuth, Roehrig, Hilprecht, Mueller, Kraeling, Lutz. To these I add the name of Albert Clay, who has given us his "Aram and Israel" and in 1919 his "Empire of the Ammonites," and who arranged and classified the tablet collection of Mr. Morgan's library. Only a very few seem to know that we also had in our midst the decipherer of the hieroglyphics on the Rosetta stone and the greatest Egyptologist of his day. It was Dr. Gustav Seyffarth. He was born in 1796 in Saxony and studied theology, philosophy, and philology at Leipzig. In 1820 he went to Paris and studied for two years with Champollion, the French Egyptologist, and Robert Young of the British Museum. During his stay at Paris it happened that the hieroglyphics were deciphered. This monumental success usually is ascribed to his teacher Champollion, but Seyffarth always insisted that it was he and not Champollion who found and applied the key, and his claims have been recognized and defended against those of Champollion by Brugsch and other German scientists. In 1823 he published his celebrated "Clavis Hieroglyphicorum Egyptiacorum." In 1825 he was appointed Professor of Oriental Archaeology in the University of Leipzig and held this chair for thirty years. Here he published a work on the pronunciation of Greek and was in charge of the continuation of Spohn's work on the Egyptian language. Because of the intrigues of the Freemasons he resigned in 1854 at the University of Leipzig, drawing a full professor's pension. Since in 1851 he had met Walther and Wyneken, he emigrated

to America and filled for three years without pay a professorship at Concordia College and Seminary in St. Louis. It was in these years that he published his work on Biblical chronology which has been translated into several languages. In 1859 he returned to his archaeological studies and, residing in New York, deciphered numerous Egyptian manuscripts in the collection of the Historical Society, also the hieroglyphics upon the obelisk in Central Park. In 1885 he died as a Lutheran in childlike faith.—In passing we may here add that the Lutheran Church has been represented in the American Revision of the Bible; since 1871 Krauth was a member of the Old Testament Revision Committee. When he died in 1883, Dr. Philip Schaff, in behalf of the committee, expressed the sincere thanks for his cooperation. It was, it is true, not his knowledge of Hebrew that he praised, but "his large acquaintance with the early English versions of the Scriptures and with the best idioms of our tongue."

Among the Lutheran teachers of *Greek* that deserve mention, besides Sihler of the New York University, I name only three: F. A. Muehlenberg, Professor Horn, and Professor Notz. Muehlenberg was for seventeen years professor of Greek at Gettysburg, then the first president of the newly founded Muehlenberg College at Allentown, and since 1876 professor of the Greek Language and Literature in the University of Pennsylvania. He died 1890. Horn, for many years professor of Greek at Muehlenberg, published a few years ago a fine study on the grammatical structure of the Koine. Professor Notz, at Watertown, Wis., was an excellent teacher of Greek.

In *Botany* G. H. E. Muehlenberg, the youngest son of Heinrich Melchior, excelled. He usually has been called the "American Linnæus." He carried on an extensive correspondence with many of the distinguished naturalists in Europe. In 1786 he was chosen a member of the American Philosophical Society; in 1798 a member of the "Naturforscher Freunde" in Berlin; in 1802 a member of the Philosophical and Physical Societies of Goettingen, etc. His letters are frequently referred to in Wildenow's "Species Plantarum." His large herbarium was purchased and presented to the American Philosophical Society. Of his books, besides his

English and German Lexicon and Grammar in two volumes, his "Catalogus Plantarum Americanarum" (1813) and his "Descriptio Uberior Graminum" (1816) are of lasting value. He died suddenly in 1815, leaving in manuscript his "Flora Lancasterensis."—Speaking of *Natural History,* J. G. Morris deserves to be mentioned. In his long life of more than eighty years he produced many books. Two of them on Natural History have been published by the Smithsonian Institute of Washington in 1860 und 1862: the "Catalogue of the Lepidoptera of North America" and the "Synopsis of the Diurnal Lepidoptera of the U. S." He has also been a frequent contributor to scientific journals, both American and foreign, and a member of the "Naturhistorische Gesellschaft zu Nuernberg," the "Royal Anti-Columbian Society of Northern Antiquaries" at Copenhagen, and of several American scientific associations. Dr. Leander S. Keyser, Professor of Systematic Theology in Hamma Divinity School, is a well-known ornithologist and has very interestingly written on the life of birds. Whether Henry Nehrling, the author of "Our Native Birds of Song and Beauty" (Milwaukee, 1893, 1896), had connections with our church, I do not know. Dr. William Joseph Showalter, assistant editor of *The National Geographic Magazine,* known the world over, is a Lutheran. How instructive are articles by his pen as "Exploring the Glories of the Firmament," "Interviewing the Stars," "Exploring the Mysteries of Plant Life," and others.

J. H. W. Stuckenberg made himself a name through his works on *Philosophy* and *Sociology.* Born in 1835 in Hannover, he emigrated early in life, graduated from Wittenberg College and studied theology at Goettingen, Berlin and Tuebingen. He was ordained in 1860, held pastoral charges in Iowa and Pennsylvania, and was chaplain of the 45th Pennsylvania Volunteers 1862-63. From 1873 to 1880 he was professor of theology at Wittenberg College and subsequently pastor of the American Chapel in Berlin. His books exercised a profound influence. His "Introduction to the Study of Philosophy" (1888) was for many years a favored textbook in American colleges; his "History of the Augsburg Confession," "Life of Kant," and "Christian Sociology" were valuable books; his "Sociology, the Science of Human Society" (two

vols., 1903), and his textbook, "Introduction to Sociology" are described in an article by Harry Elmer Barnes: "The Social and Political Theories of Stuckenberg," in the Lutheran Quarterly (1921).

In the field of *History* I mention Dr. Knut Gjerset's "History of Iceland" (1924) and his "History of the Norwegian People" (two vols., 1915); John O. Ejven's "Scandinavian Immigrants in New York, 1630-1674"; Sachse's four volumes on the Sects and the Pietists in Pennsylvania, and Hale Sipe's "The Indian Chiefs of Pennsylvania," which left the press a few months ago and pays the finest tribute to the Swedish and German Lutherans on account of their relations to the Indians over against those of the Puritans.

Samuel P. Sadtler, born in Prince Grove, Pa., 1847, was for many years one of the first authorities in *Chemistry* in America. Graduated at Gettysburg in 1876 and at the Lawrence Scientific School of Harvard in 1870, he studied chemistry at the University of Goettingen. After his return he was teaching for a few years at Gettysburg, but in 1874 accepted the chair of General and Organic Chemistry in the University of Pennsylvania, which together with that of Professor of Chemistry in the Philadelphia College of Pharmacy (since 1879), he held for more than forty years. In 1885 he again visited Europe, for the purpose of inspecting laboratories of applied chemistry in England and on the Continent, and on his return made a report to the trustees of the University for their guidance in organizing a laboratory of industrial chemistry. He was a Fellow of the Chemical Societies of London and Berlin, of the American Association for the Advancement of Science, etc. Since 1879 he has furnished each month notes on chemistry to the American Journal of Pharmacy. He was chemical editor of the American reprint of the ninth edition of the Encyclopedia Britannica and edited, in cooperation with others, the 15th and 16th edition of the United States Dispensary, having entire charge of the chemical part of that work.

How about *poetry* and *fiction?* Let me name only a few, confining myself to the last fifty years and to the publications in English. Boyesen was the first Norwegian to publish a novel in English; since 1874 more than a dozen appeared.

Martha Ostenso was the winner of the literary prize of $13,500; Gustav Melby is the most prolific of the Norwegians writing poetry in English. In 1914, 1916, 1918, 1921 he published collections of his lyrics. Rolvaag's "Giants of the Earth" belonged to the best sellers in 1927-1928. Anna Hoppe of Milwaukee has given us a fine collection of religious hymns. Elsie Singmaster won a definite place in American literature. She is unsurpassed in the portrayal of the Pennsylvania German folk. A warm emotional glow, seriousness, humor, and pathos are mingled in her stories of which, from 1909 up to this day, more than fifteen have been published. Here are some of the titles: When Sarah saved the Day (1909), Gettysburg Stories of the Red Harvest and Aftermath (1913), Katy Gaumer (1914), Emmeline (1916), The Long Journey (1917), Basil Everman (1920), John Baring's House (1920), Elen Levis (1921), Bennett Malin (1922), The Hidden Road (1923), A Boy at Gettysburg (1924), Bred in the Bone (1925). A. Bard of Kansas City is the author of several collections of poetry, consisting of happy translations and original productions. Our English juvenile literature is growing. Eifrig's "Mammals" (Chicago, Rand McNally) and juvenils by W. Hertel deserve to be mentioned, also a few published by the Augustana Book Concern.

The care for *libraries* is today a real science. Lutherans have participated in the cataloguing and administration of several of the big libraries in the land. In 1875 the Bureau of Education in Washington invited Dr. Krauth to furnish "the introductory paper for a work on American Libraries in preparation by this Bureau, covering the section on theological libraries." He had been recommended by Dr. Ezra Abbot as "eminently qualified to perform the work." He was requested to describe "the historical development of this class of libraries, progressive changes in their character, present condition as to size, means of support, denominational divisions, adaptation to the requirements of the theological schools; and the principles which should govern the selection of books for a theological library." This volume was intended for the approaching centennial of 1876. Dr. Krauth declined to write the paper, since he was not given enough time to prepare it. But in the last decades Lutherans have done

most important work in this line. Torstein Jahr is a cataloguer, reviser, and expert on Scandinavian at the Library of Congress; Juul Dieserud is also employed as an expert reviser in the Catalog Division. J. C. M. Hanson, since 1910 associate director of the libraries at the University of Chicago, was the chief of the Catalog Division at the Library of Congress, 1897-1910; he worked out the present catalog system of the Library of Congress. Karl T. Jacobsen was likewise a cataloguer at the same library (1907-1911) and from 1911 to 1920 classifier at the University of Chicago. Jahr, Hanson, and Jacobsen, three of the most expert librarians in the United States, are graduates of Luther College at Decorah. If my memory does not deceive me, one of them has been called to Rome to bring order into the vast riches of the library of the Vatican, and is still working there. Besides these I mention only a few more Lutheran representatives at our great libraries: Albert Clay (named above) at Mr. Morgan's library; Dr. Notz (Wisconsin Synod) and Th. A. Mueller (Missouri Synod) at Washington, Dorf (United Danish Lutheran) at Chicago. If time had permitted to send out questionnaires, I certainly should have been able to offer richer material on this point as well as on many others.

In the art of *music* Lutherans have won an important position in our land. Jenny Lind, the "Swedish nightingale," was a revelation to all of America when she gave her excellent concerts; the "Leipzig Quartette," brought over from Germany (1900), made many acquainted with the master singers of Lutheran church music; the Lutheran College at Lindsborg became a musical center in Kansas; the St. Olaf Choir impresses the American people with the beauty and depth of Lutheran song; Mr. Rechlin, of New York, has become an interpreter of Bach to growing audiences; Dr. Ohl, of Philadelphia, has shown to many what rhythmical congregational singing is to be. In passing we may add that it is now proved that the composer of the melody of "Hail Columbia," which was the most popular American national anthem before the "Star Spangled Banner" became known, is Philip Phile; he was a German and, it seems, a Lutheran.

The father of *American painting* is not, as often stated, the Scotchman John Smybert, who settled here about the

year 1720, but the Swedish Lutheran Gustavus Hesselius, who landed at Philadelphia in 1711. In 1721 he received a commission from the vestry of St. Barnabas Church, St. George's County, Maryland, to paint an altarpiece representing the Lord's Supper. This painting is still in existence. Another Lutheran colonial painter was Adolf Ulrich Wertmueller, member of the French Academy and its president in 1784. He was in high favor at the French Court, and among others, painted portraits of Marie Antoinette and her children. In 1794 he came to America and while here he painted a portrait of George Washington, which has been much praised and was reproduced in the Centennial edition of Washington Irving's "Life of George Washington."

We speak today much of *Christian social service*. The foremost workers in this noble pursuit are the deaconesses. Who introduced them in our country? It was the well-known Dr. W. A. Passavant, of Pittsburgh, a leading Lutheran first in the General Synod and later in the General Council. While attending as delegate the sessions of the "Evangelical Alliance" in London in 1845, he became interested in an institution of mercy, and founded a hospital at Pittsburgh in 1849 and about the same time an orphanage, from which the orphanages at Zelionople and Rochester, Pa., developed. In the interest of these institutions, and by the cooperation of Pastor Fliedner of Kaiserswerth, the order of Protestant deaconesses was established by the introduction of several of the sisters from the institution of Kaiserswerth. These were the first deaconesses in America. Later Passavant founded hospitals in Milwaukee, Chicago, and Jacksonville, Ill.; the orphanages at Mt. Vernon, N. Y., Germantown, Pa., and Boston, Mass., owe their beginnings more or less to Passavant's efforts. This reminds me of the blessed work of that Lutheran layman, Mr. John D. Lankenau, who in cooperation with Dr. Spaeth became the founder of the Lutheran Deaconess Home and Lutheran school for girls at Philadelphia, the first Motherhouse of Deaconesses of our Church in the United States. We also should not forget that the first Protestant orphanage built in the colonies was erected by Lutherans (dedicated by Pastor Bolzius January 10, 1738) and had been in operation two and a half years before Be-

thesda, Whitefield's orphanage near Savannah, opened its doors.

In many branches of *technical science* Lutherans have been among the leaders. Time does not permit to go into detail, but a few data must be given. Lewis M. Haupt, son of General Haupt, was since 1872 professor of civil engineering at the University of Pennsylvania. In this capacity he wrote a number of valuable books. "Physical Phenomena of Harbor Entrances, their Causes and Remedies" is the most renowned of them. It contains among others that paper in recognition of which the American Philosophical Society awarded to him the Magellan Premium, a reward granted only twice in forty-five years. But Haupt did also much practical engineering in the East and in the West. During the long summer vacations he was an assistant in the United States Coast and Geodetic Survey in Philadelphia, and in other years worked with the Northern Pacific Railroad planning its bridges and tunnels. Another engineer of national fame was Olaf Hoff, of Montclair, N. J. In 1879 he arrived at New York, a twenty-year-old Norwegian newcomer; and when he died in 1924 he had been the locating engineer of the Mexican Central Railroad, had built bridges across the Mississippi at Minneapolis and St. Paul, had constructed over 400 bridges in the service of the New York Central, had invented a new method of laying tunnels and had built the New York Central tunnel under the Detroit River and several tunnels under the Harlem River. And still he had time for the work of his church and was quite active therein. The same is true of Dr. Richard Moldenke of Plainfield, N. J. Iron and steel men concede that he is the country's premier expert on cast iron. At the same time he is a faithful member of our church and has a very warm heart for her German work.

Among the *captains of industry* Baron Stiegel and Gerhard Melvin Dahl tower above many. Henry William Stiegel is called by Miss Jackman in her recent work on "American Arts" the greatest of our early glass manufacturers and the first American manufacturer who engaged extensively in welfare work among his employees. Dahl, a son of the former president of the United Norwegian Lutheran Church, is the

chairman of the Brooklyn-Manhattan Transit Corporation, the largest street railway system in the world. He has been decorated by the Emperor of Japan with the Order of the Rising Sun; the companies of which he is chairman or director have a total valuation running into the billions.

Journalism and printing is another sphere of activity by which our Church has exercised a wholesome influence upon millions of our fellow citizens. We think of John Peter Zenger, the printer and publisher of the *New York Weekly Journal,* the first organ of free speech in the Colonies, whose trial, in consequence of the able defense by Andrew Hamilton, in 1735 laid the foundation of the liberty of the press in America. We think of the pioneer work done by Christopher Sauer at Philadelphia, and of the many Lutheran publishing houses down to the magnificent plant of Concordia Publishing House at St. Louis. It is true, most of work done was confined to our own Church but is it really an entirely negligible service to our country when millions of its citizens are provided in church, school, and home with a literature permeated by the Christian spirit?

What about the *administration* of cities, states, and the legislative work of the country at large? Did Lutherans have a part in it? Again time does not permit me to go into detail; but let me remind you of a few facts. Charles A. Schieren of New York was not only a patron of the Brooklyn Museum of Arts and Sciences and of Muehlenberg College, but as mayor of Brooklyn he also laid the foundation for this city's enlarged park system (1894-1895). The present mayor of Baltimore is a Lutheran. Mr. Janssen, for many years at the head of Chicago's police force, held membership in one of our churches. Among the Lutheran state officers, Knute Nelson stands out. In 1867 he was elected assemblymen of Minnesota, in 1875 he became a state senator; in 1895 he was elected United States senator, which office he held to the day of his death in 1923. The Norwegians alone furnished more than twelve governors, twenty-two congressmen, seven U. S. senators, and several ministers to foreign countries; most of them were Lutherans, some were graduates of Luther College at Decorah.

In the great *national crisis* the Lutherans proved their

allegiance to our country. The name of Colonel Conrad Weiser brings us back to the provincial wars with the Indians. He maintained peace with the Indians until war was unavoidable, and was even then instrumental in bringing its horrors to a close at the earliest possible date. He was a Lutheran. When the colonies fought their war for independence from England, the Lutherans were the mainstay of George Washington. Every school boy knows the name of John Peter Gabriel Muehlenberg, who left his Lutheran pulpit and went forth into war. In his first campaign in Georgia and South Carolina he showed marked ability. On February 21, 1777, he was promoted to brigadier-general and ordered north. As the hero of Brandywine and Germantown, on the advance posts at Valley Forge, in the battle of Monmouth, with Wayne at Stony Point, and Baron Steuben in his campaign against the traitor Benedict Arnold, as a leader of the final assault at Yorktown, and always the close friend of Washington, he gained undying laurels and will ever live in the memory of his countrymen. Not so well known is the other fact that the first official flag of our country to receive the salute of a foreign government was made by Lutherans, Sarah Austin and the ladies of Gloria Dei Lutheran Church of Philadelphia. It was made on the same day, June 14, 1777, when Congress passed the resolution "that the flag of the thirteen United States be thirteen stripes, alternate red and white. That the union be thirteen stars, white in a blue field, representing a new constellation," under the direction of the Secretary of the Marine Committee, and presented to John Paul Jones, appointed the same day to command the *Ranger*. And likewise often forgotten is the further fact that John Morton who in 1776 by his vote placed Pennsylvania on the side of independence, was of Lutheran stock. It was a critical situation. Six states had voted in favor of secession and six against, while Pennsylvania was divided. When the decisive hour came, John Morton rose from his sick bed, against the advise of his friends, journeyed to Philadelphia on horseback and cast his vote with Wilson and Franklin in favor of secession. It is true, at that time Morton on account of the language had become a member of the Episcopal Church, but he had remained in such close contact with his mother

church that the Lutheran congregation met at his home when she discussed the question of building a new church. And who can forget John Treutlen, the first governor of Georgia? He was a member of the first congress elected for the purpose of forming a state, which met at Savannah, July 4, 1775, and May 8, 1777, he was elected governor. When the British in 1779 temporarily regained control of Georgia, he as the "rebel governor" was obliged to flee and his property was confiscated, and in 1782 he was assassinated by Tories, thus becoming a martyr to the cause of American independence. Since entering his manhood he was to the end of his life a deacon in the Lutheran congregation at Ebenezer.

When the Civil War broke out, the enlistment called in proportion to population for 118,402 Germans and 39,455 other foreigners, but actually 176,817 Germans and 48,410 other foreigners enlisted. We do not know how many Lutherans were among them and among the 1,523,267 native Americans (according to population 1,650,068 should have enlisted!) But we know it was a great number of men, all willing to lay down their lives in order to save the Union. Again here we recall only one name, Captain John Ericsson, the Swede, the inventor of the Monitor, the first steel-clad warship with its revolving turret containing the cannon. If the Merrimac, after sinking some of the most redoubtable of the Union ships, had been allowed to continue its victorious and destructive path toward New York, the war in all probability would have ended disastrously for the cause of the Union. But Ericsson's Monitor dispelled the danger. Many of our school books in American History pass by the battle at Hampton Roads with the barest mention. But the newspapers of the sixties understood the supreme importance of this naval engagement; so did Lincoln. At the celebration of the 100th anniversary of the birth of Ericsson, Senator Hoar of Massachusetts stated that (next to Lincoln) no one came to mean more for the naval supremacy of the Union, for the saving of New York and the Union, than John Ericsson. Ericsson was a Lutheran, one of the first trustees of Gustavus Adolphus Church in New York.—Of the World War I do not need to speak. Every one knows how the Lutherans did

their part; many of them with inner agony, but following the call of duty according to Romans 13.

Shall I also mention Mr. Lindbergh and Miss Gertrude Ederle? Lindbergh is only of Lutheran parentage, but Gertrude Ederle, who in 1926 swam across the English Channel in 14 hours and 31 minutes, is a devout Lutheran who took communion at one of our churches in San Antonio, Texas, when she visited there on Easter Sunday.

President Eliot of Harvard, Andrew White, and President Roosevelt, before the World War, said great things of the Germans and their influence upon America; so did President Coolidge about the Norwegians at Minneapolis in 1925, and high praise was given to the Swedes at their celebration in Philadelphia. Not the least part of it is due to the Lutherans among them who together with others, native Americans since generations, form the one Lutheran Church of our land. It is true, the contribution of our Church to American life, literature, and culture must still gain in volume and momentum, and it is the young generation growing up in our midst which never should forget this; but meanwhile let us thank God for the influence He has permitted us to exercise upon our country. All glory be to Him alone!

Sources: The well-known histories of the American Lutheran Church; Jensson, *American Lutheran Biographies; The Lutheran Cyclopedia; Ch. P. Krauth,* by Spaeth; *A. Spaeth,* by Mrs. Spaeth; Faust, *The German Element in the United States;* Norlie, *History of the Norwegian People in America;* Nothstein, *Lutheran Makers of America,* etc. A few of these sources now and then have been used *verbatim.*

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